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T H E

Faithful *and* Unfaithful

MINISTER

CONTRASTED.



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Faithful *and* Unfaithful

MINISTER

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C O N T R A S T E D.

Take Heed to the Ministry which thou hast received in the Lord, that thou fulfil it: (Col. iv. 17.) Warning every Man, and teaching every Man in all Wisdom, that thou mayest present every Man perfect in Christ Jesus. Col. i. 28.

The FOURTH EDITION.

B A T H:

Printed by and for S. HAZARD, Cheap-Street;
and may be had likewise of the Booksellers in
Town and Country.

(Price 2d. single, or 13s. a Hundred)

MINISTER

CONSTITUTION



THE FOURTH EDITION.

E. A. T. W.

Printed by and for S. HARRIS, Chester; and may be had likewise of the Booksellers in Town and Country.

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P R E F A C E.

IT is well known that many judicious, regular, and serious Clergymen are branded with the Names of Methodists and Enthusiasts, tho' they have not the least Connection with the Methodists, nor shew the least Signs of being Enthusiasts, unless real Piety, and a fervent well-regulated Zeal are to be accounted Enthusiasm. These opprobrious Names are often given them by some Clergymen, who preach in a careless, unedifying Manner, and allow themselves in the fashionable Gaieties and Follies of the Age, and especially in the Profanation of the Sabbath.—Many of the People too nearly resemble these Ministers, and too much love to have them act, as they do; especially in Cities and great Towns. They are afraid of any one, who comes too close to them, either out of the Pulpit, or in it. Some of the more

zealous Clergy spend their Time and Zeal about Notions, and Phrases, and few of them (comparatively) understand pastoral Duty.—These Things, as they lead Men away from vital, practical Holiness, should be lamented, but should not discourage good Ministers from doing what they can to serve their Fellow-Creatures ; for there are even yet some grave, sober, rational Christians, who will hear and be edify'd.

This Contrast between the conscientious faithful Minister, and the worldly-minded unfaithful one, is therefore published, that its Readers may clearly discern what Kind of Ministers are laudable, or what are blameable ; which of them in their Doctrine and Life appear most worthy the Name of Ministers of Jesus Christ ; and consequently which of them deserve the Attendance, Esteem and Affection of those, who judge of Religion by the New Testament, and are really concerned for their own Salvation, and that of others. If it should accidentally expose the careless,
and

and worldly Clergy to Contempt or Neglect, they may here see, and learn how they may retrieve their Characters, and insure Esteem, Reverence, and Success in their Ministrations: And all such would do well seriously to consider what the learned and venerable BISHOP BULL long ago observed. “ That Preacher, says He, who is not cloathed with Righteousness and Zeal, tho’ otherwise rightly adorned with all the Ornaments of human and divine Literature; and these gilded over with the Rays of seraphic Prudence and Sagacity, is nevertheless a naked, beggarly, despicable Creature; of no Authority, no Use or Service in the Church of God.” — May every Minister, like *EPAPHRAS*, be a faithful Minister of Christ! (Col. i. 7.) faithful to God, to Christ, to his Patron, Parishioners, Promises, Vows, and Education; for faithful comprehends every Thing, and completes in a single Word the Character of a Minister.

— Jan. 12, 1769.

(117)
A short Sketch, by which the *faithful* Ministers of CHRIST may be known from the *unfaithful*.

"I will give you Pastors, saith the Lord, according
"to mine Heart, which shall feed you with Know-
"ledge, and Understanding." Jer. iii. 15.

The Character of a *faithful* Minister.

HE has good Ends and Views in taking Orders, and pursuing his Work. He is (as He professes to be at his Ordination) really moved by the HOLY GHOST, [See the Appendix] has a genuine Principle of Love to God and Christ, and deep Concern for the Salvation of Himself, and his Hearers. He takes no sinful, indirect, or suspicious Methods to get a Living, but submits himself to Providence, and is not eager to be rich *himself*, or to leave his Family so. He labours *Himself*, as he has Ability and Opportunity. *Godliness* is his Gain, and serving Christ the *Fruit* of his Labours, and the *End* of his Life.

He may also be known by his Doctrine.

He will not *deny* the Dignity of human Nature, as superior to the *brutal*; but he *insists much* on the Depravity, Guilt, Pollution

A short Sketch, by which the *faithful* Ministers of CHRIST may be known from the *unfaithful*.

"What is the Chaff to the Wheat, saith the LORD?"
Jer. xxiii. 28.

The Character of an *unfaithful* Minister.

HE undertakes the Work either from Sloth, or necessity, or from Pride, and a Desire to live in Affluence. He flatters the *rich*, or *great*, be they ever so *irreligious*, to get Preferment: and by soothing them in their *Vices*, espousing their *political* Schemes and Measures, or by other *sinful*, or *mean Compliances*, courts their *Patronage*. He contrives to *preach*, and *do* as little as he *can*, and employs *others* to do the Work, allowing them *scantily*. *Gain* is his Godliness: "He serves not the LORD CHRIST, but his own Belly;" (*Rom. xvi. 18.*) and makes it his *main* Care to get as much of *this World's Good*, and live as much at his *Ease*, as He can. *Jer. xxiii. 1 & 2. Tim. vi. 5.*

He may also be known by his Doctrine.

He dwells much on the Dignity of human Nature; denies that there is *Need* for any professing Christians (especially those,

tion and Weakness, as knowing that *this* is the Doctrine of the Gospel, and the Foundation of Conversion, and of all true Religion. Rom. Ch. ii. and iii.

He *insists* much on the Necessity of divine Grace, and the Influence of the Holy Spirit, to *enlighten* Mens Understandings, to *convince* them of their Guilt and Pollution, to *shew* them their Need of a Saviour, of Repentance and of Faith in Him: And He directs them to *pray* for this Spirit, 2 Tim. ii. 1. Phil. 2. 13.

He preaches *Christ*, his Person, Offices, atoning Blood, Merits and Intercession, as the Ground of our Hope of Pardon, Acceptance and eternal Life; yet strongly urges the *Necessity* of moral Duties and Obedience, but *chiefly* by *Motives* taken from the Gospel and peculiar to it. Tit. iii. 4—9. 1 Cor. i. the nine first Verses.

He aims to detect the Hypocrite and expose the Formalist: to convince and awaken the *self-deceiving* Sinner; and, knowing the Terrors of the Lord, he displays them in all their Force to persuade Men; setting them

The *unfaithful* Minister.

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who are not *notoriously* wicked) to be converted; and addressees Himself to *all* his Hearers, as if they were *real* Christians, and Heirs of Heaven. *John ix. 4. 1c. xx*

He dwells much on the Power and Will of *Man*, denying, or seldom mentioning, the Aids of the *Holy Spirit*, extolls the Merit of our own Works, and, in so doing, leads Men to expect Salvation by their own *partial and imperfect* Obedience. *John xv. 1. 6.*

He seldom mentions CHRIST, or only as a *Teacher*, recommending *Virtue*, from the Motives, and in the Manner, which an *Heathen Philosopher* would do, and does not appear fond of *Scripture-Language*. The Faith He preaches is an Assent to the *Truth* of the Gospel, without relying on the *Merits* of it's blessed Author, and seeking *Strength* from his Holy Spirit. *1 Cor. ii. 2, and the like Texts.*

He dwells on mere *external* Forms and Duties: Such as coming to Church, receiving the Sacrament, being decent, honest, and occasionally charitable; but he is *very sparing* in setting before Men the

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them to search and try themselves ; and he reproofs, rebukes and exhorts, *faithfully* declaring the *whole* Counsel of GOD. *Acts* xx. 27, *Isaiah* l. 7. *Jer.* 1. 8.

He represents Religion as an *inward, experimental* Thing, endeavours to bring Men to make *Heart-work* of it ; recommends Self-Examination, secret Prayer, constant Watchfulness, and an *habitual* Sense of GOD, in order to obtain the *Help of the Spirit* to purify the Heart, regulate the Passions, and promote universal Holiness. *2 Cor.* v. 17, 20. *Rom.* xii. 2.

All his *Aim and Bent* is to save Souls, and He appears *deeply serious*, and *much in earnest* in all his Addresses to his Hearers ; and He is no further solicitous to *please*, than as He may best *edify* them. *Gal.* i. 10.—iv. 19. *1 Cor.* x. 33.

The faithful Minister moreover may be known thus :

He is in Labours abundant ; preaches often ; *catechizes* according to CANON 59 ; and with all Gravity, Seriousness and Affection, goes thro' the *public* Offices, so as to shew that his *Heart* is in his Work ; and
spends

The *unfaithful* Minister. 6

Demerit of Sin, and the eternal Ruin which will follow it ; prophesying *smooth* Things, and avoiding what would *alarm and terrify*.
2 Cor. v. 11. *Isaiah* xxx. 10. *Jer.* v. 31.

He reduces the Standard of Religion to the *Relish and Practices of the present Day* ; says little of *inward* Religion, and those secret Affections and Exercises, of which GOD and CHRIST are the *immediate* Objects. Self-denial, Subduing their carnal Inclinations, Humility in it's several Branches, and a Non-conformity to this World, are *seldom urged* by Him—and *even then*, he does it without descending to *particular* Cases, resting in Generals. 2 Cor. ii. 17. iv. 2.

His *chief Solicitude* is to shew his *Learning*, or amuse his Hearers with something *curious and entertaining* ; and He is cold and lifeless in addressing them on the *most important Topics* ; so that he does not appear to be in earnest. *Tit.* iii. 9.

The unfaithful Minister moreover may be known thus :

He does *as little* as He can, without laying himself open to Censure and Punishment. He is short, slight and superficial in his *public* Work ; careless how it is done,
soon

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spends the *other* Parts of the Sunday in Prayer, Reading, Meditation, and the religious Care of his *Family*. *Isaiah* lviii. 13. *Acts* xx. 31.

He is diligent in his *private pastoral Work*. *Sensible* of the Worth of Souls, He visits his Parish from House to House, where he has any Hopes of *doing Good* by such Visits; inquiring into their State; whether they *sanctify the Sabbath*, teach their Children, and maintain Family-Prayer. He instructs the ignorant, *gives*, or *lends* them good Books; endeavours, *especially in Sickness*, to make and cherish good Impressions on their Hearts; and watches for their *Souls*, as one, who must give an Account. *Acts* xx. 20. *2 Tim.* iv. 2.

His *general Temper* and Behaviour is not only blameless and inoffensive, but has an *evident Tincture* of Piety, and Zeal. He is grave in his Apparel and Language, self-denying, meek and contented, and charitable to the poor. Religion appears in *all* his Conversation: He shuns vain Company, and all the Places of fashionable Amusement; and makes it his *governing Aim* to adorn the Doctrine, which he preaches, and to shine as a light in the World. *1 Tim.* iv. 12. *Titus* i. 7. 9.

His

The *unfaithful* Minister. 8

soon *weary* of it, and glad when it is *finish-*
ed: and spends the Remainder of the Sun-
day in *vain* Company and Conversation.
1 *Tim.* iv. 12. 16.

He is careless about *private* Inspection
and Instruction. When he visits *the Sick*,
He hurries thro' the *Form*, without any *se-*
rious warm Addresses to their Conscience.
His Conversation with his Parish favours
of the *World*, and *earthly* Things, and He
seeks not *them*, but *theirs*. 2 *Cor.* xii. 14.
15. 2 *Tim.* ii. 4.

He loves *Sports and Amusements*; is of-
tener seen in the Assemblies of Vanity,
than in the Church. He breaks thro' Ca-
non 75. He *loves* the Company of the
sensual and gay: or, if his Behaviour is re-
gular and decent, there appears *little* of a
devotional, zealous Spirit in Him: and He
spends *that Time* in literary Amusement, or
Idleness, which should be *employed* for the
Service of his Flock. 1 *Tim.* iv. 13. 15.
2 *Tim.* ii. 16.

The faithful Minister.

His *Behaviour to his Brethren* is honourable. He is peaceable and moderate ; loves those of *every* Denomination, who are peaceable and pious, and wishes Success to their Labours, &c. *rejoices*, that Christ is preached, and Souls are saved, tho' by Ministers of *different* Sentiments and Persuasions *from Himself*. *Phil. i. 18. Rom. xiv. 1. 2 Tim. ii. 24. 25.*

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He often censures *in public*, and sneers *in private*, his Brethren, who have more Piety and Zeal than *Himself*; calls them *Enthusiasts*, however rational they may be; or *Methodists* however unconnected they may be with them; and does what he can to *injure* their Characters, and *lessen* their Esteem, and Usefulness. 3 John. v. 9. 10.

These are the *Out-lines*, or *general Marks* and *Evidences*, of *faithful* and *unfaithful* Ministers. It were easy to prove this by other opposite Texts of Scripture; but the Case lies plain before the Observation of every *considerate* Man. By this *Sketch* Christians may judge of their Ministers, and see who are most worthy of Attention, Reverence, and Esteem. There may be, and are, Differences in Sentiment about lesser Matters between *faithful* Ministers: But it is easy to see, who preach agreeably to the Gospel, and like Men *in Earnest*; giving themselves *wholly* to spiritual Concerns and the Care of their Parishes, as far as is consistent with necessary Avocations; and who preach *only for Pay*, and *neglect* the Souls committed to their Care.

Try therefore the Spirits; [1 *John* iv. 2.] Adhere steadily to those Ministers, who appear to be *faithful* and *zealous*, however their Brethren may despise or censure them; and earnestly pray to the Lord of the Harvest, (*Matt.* ix. 38.) that he would send forth many *faithful* and *active* Labourers into his Harvest.

APPENDIX.

EVERY Minister at his Ordination is asked this Question by the Bishop at the Altar—"Do you trust, that you are *inwardly* moved by the HOLY GHOST to "take upon you this Office? Do you think "you are truly called according to the "Will of Christ,"—And he answers in the Affirmative:

The *Meaning* of which solemn Question He ought therefore *thoroughly* to understand.—An eminent Casuist has unwarily declared, [See Bp. Saunderson in his Sermon on 1 Cor. vii. 24. fol. Edition] that, "He, who has a due regard to his *Education, Abilities, and Inclination*, may rest secure in his Conscience, that he has this "*inward* Calling to the Ministry."—Is not *such an Assertion* (and by so great and good a Man too) astonishing?—It is scarcely credible, (but so it is) that He should never so much, as once mention *Holiness*, as a Requisite.

In Order therefore to give the *Meaning* of this important Question, let it be *observed*, that there are *two* Qualifications essentially necessary for all such, as are Candidates for Ordination; without which they cannot *justly* be said to have this *inward* Call, or to be *moved* by the Holy Ghost.

I. One

I. *One* of which is eminent and high Degrees of *Love* to Christ, and *Zeal* for his Glory, whose Commission they are to receive for feeding his Flock.—At the Restoration of St. Peter He is *thrice* asked “*Lovest thou me*”? (John xxi. 15. 16 and 17) and thus injoin’d, “*Feed my Sheep—Feed my Lambs.*” For *Love* is an active Principle kindled by the Holy Spirit. “*When thou art converted, says our Lord, strengthen thy Brethren.*”

II. The *other* Qualification (and an indispensable one it is) is a warm and affectionate *Zeal* for the Good and Salvation of *Souls*, whom Christ has purchased with his most precious Blood.

A Minister should not only have Qualities and Endowments to be *outwardly* tried, and to be *outwardly* call’d, but he must likewise be conscious of the *internal* Sanctity of his *own Heart*: He must have *Holiness* as well as *Education, Abilities, and Inclination*. The *inward* Motion, or *Call* to the Ministry, is the Work of God’s Holy Spirit, evidenced by it’s *Fruits*.—And the *Question* is “*Do you trust that you are inwardly moved (or called) by the Holy Ghost?*”

It is to be wished that every Clergyman would, at least once in a Quarter, read over the *Form of ordaining Priests and Deacons*; and that their *Hearers* would likewise

likewise *occasionally* read it, that they may better be enabled to judge how far their Ministers do or do not, act *consistently* with it.

It is much to be wished, that *every one*, who intends to *take Orders*, would frequently read with great Diligence BISHOP BURNET'S PASTORAL CARE, and be *particularly attentive* to the following EXTRACTS from it.

"The *first* Question, says the Bishop, (Page 96) which is put in the Ordination Office of Deacons is, "*Do you trust, that you are inwardly moved by the Holy Ghost to take upon you this Office, to serve God, for the promoting of his Glory, and the edifying of his People?*" To which the Answer is, "*I trust so.*"—Certainly the Answer, which is made to this ought to be well considered: For if any one says "*I trust so,*" who yet knows nothing of any such *Motion*, and can give no Account of it, He *lies* to the *Holy Ghost*, and make his first Appearance at the Altar with a *Lie* in his Mouth; and that not to *Men*, but to *God*: And how can any one *expect* to be received by *God*, or to be *sent* and *sealed* by Him, who *dares* do a Thing of so crying a Nature, as to pretend, that He *trusts* He has this *Motion*, who knows, that He has it *not*, who has made no *Reflections*, on it, and, when asked what he *means* by it, can say Nothing concerning it;

it; And yet He *dares* venture to come and say it before *God*, and the *Church*.

Some perhaps, says the same Bishop, (Page 97) may laugh at this, as an *enthusiastical Question*, who will yet *go through* with the Office. They come to *Christ* for the *Loaves*: They hope to live by the *Altar*, and the *Gospel*, how little soever they *serve* at the one, or *preach* the other: They will *say any Thing* therefore which is necessary for *qualifying* them to this, whether *true* or *false*.

The *real Meaning* of this important *Question* continues the Bishop, must be resolved *thus*: (Page 98) The *Motives*, which ought to determine a Man to *dedicate* himself to the Ministry of the Church, are a *Zeal* for promoting the *Glory* of God; for raising the *Honour* of the Christian Religion; for making it to be *better* understood; and *more* submitted to. *He*, who loves it, and feels the Excellency of it *Himself*, who has a due Sense of *God's Goodness* in it to Mankind, and who is entirely possess'd with *that*, will feel a *Zeal* within himself, for communicating it to *others*, that so "*the only true God, and Jesus Christ, whom He hath sent,*" (John xvii. 3.) may be more *universally* glorify'd and served by his *Creatures*. And when to *this* He has added, a *Concern* for the Souls of Men, a *Tenderness* for

for them, a *Zeal* to rescue them from endless Misery, and a *Desire* to put them in the *Way* to everlasting Happiness; and from *these Motives* feels in Himself a *Desire* to dedicate his Life and Labours to *those Ends*; and, in Order to them, studies to understand the *Scriptures*, and more particularly the *New Testament*; that from thence he may form a *true* Notion of this holy Religion, and so be an *able Minister* of it, *this Man*, and *only this Man*, so moved, and so qualify'd, can in Truth, and with a good Conscience answer, that "*He trusts he is inwardly moved by the Holy Ghost.*"

For a *Year* before any one comes to be ordained, as the Bishop advises, (Page 113) He should every *first* Sunday of the Month read over the *Ordination Office* very deliberately; and frame Resolutions, conform to the several Parts of it, and (if He can have an Opportunity) receive the *Sacrament* on it, with a special Set of *private* Devotions relating to his Intention. He should moreover read that sacred and solemn Office every Sunday during the *last* Quarter before his Ordination.

How heavy a Part of the *Bishop's Office* must it be, as He *feelingly* observes, (Page 115) to ordain those, against whom perhaps there lies no just Objection, so that, according to the *Constitution and Rules of the Church*, He cannot

not *deny* them ; and yet he sees *Nothing* in them, which gives Him Courage and Cheerfulness. They do not seem to have that Love to God, that Zeal for Christ, that Tenderness for *Souls*, that Meekness and Humility, that Mortification and Deadness to the World, which becomes the *Character* and *Profession* they undertake.

It is certain however, says He, that *Orders* are not given by *all* Bishops (Page 235) with that *Anxiety*, and *Caution*, which the Importance of the Matter requires. And, if a Person is *in Orders* (perhaps qualify'd for a *lower Station*) yet he may want Qualifications necessary for a *greater Cure*: And the *Grounds*, on which a *Presentation* can be denied, are so narrow, that a *Bishop* may be under great Difficulties, who yet *knows* He cannot stand the *Law-Suit*, to which He lies open, when He *refuses* to comply with the *Patron's Nomination*.

Patron's therefore ought to look on themselves, as bound to have a *sacred Regard* to this *Trust*, which is *vested* in them, and to consider very carefully what is the *Nature of the Benefice*, which they give, and what are the *Qualifications of the Person* they present to it : Otherwise the *Souls*, which may be lost by a *bad Nomination*, whatsoever may have been their *Motive* to it, will be required at their Hands.

